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write about it, and it is due to this fact that it has been hitherto so difficult to find out its exact character. The 'Waldruder' far from containing such objectionable material, was deemed by Goethe and Schiller harmless enough to be published in the 'Horen' in 1797. Besides, the 'Waldruder' contains nothing which could have wounded Frau von Stein. That she and not Goethe alone, as Froitzheim contends, was attacked in the "pasquille," we learn from Goethe's own letter to her written in March, 1781. He writes:

"Hier ist ein Brief an Lenzen, Du wirst daraus ersehen, was und wie Du ihm zu schreiben hast."

Goethe and Frau von Stein had received letters from Lenz in 1781, and in answering them, they thought it well to have the contents of their letters to Lenz correspond—a sufficient proof that their feelings and relations to Lenz were the same.

The treachery of a friend whom he had once loved and trusted Goethe could never forget. Every act of Lenz which appeared to him in any way suspicious was brought into relation with the catastrophe in Weimar. In looking back upon Lenz's career it actually seemed to him as if Lenz, from his first appearance in Strassburg, had for some reason determined to follow up his tracks in order to harm him. Lenz's love for Friederike, following so soon after his own, his stormy dramas, which in the eyes of the public had such similarity to his own as to be attributed to him, his sudden appearance in Weimar, his love for Frau von Stein,—all this had to the aged Goethe the appearance of an early conceived and inexplicable scheme on the part of Lenz to injure him. And so, with the disposition to interpret every fact that he could think of, to the disfavor of Lenz, he attributed ignoble motives to Lenz's note to the 'Anmerkungen,' to the sudden publication of 'Götter, Helden und Wieland' and to the Friederike episode. It is only in this way that I can explain Goethe's severe judgment upon his character in 'Dichtung und Wahrheit,' and it seems to me as if Goethe had the unfortunate event of November, 1776, in his mind, when he wrote:

"Auf diese Weise war er zeitlebens ein

Schelm in der Einbildung, seine Liebe wie sein Hass waren imaginär, mit seinen Vorstellungen und Gefühlen verfuhr er willkürlich, damit er immerfort etwas zu thun haben mochte."

This judgment is by no means shared by other friends and contemporaries of Lenz, who knew him almost as well as Goethe did. It seems to me that if Lenz had died just before his appearance in Weimar, Goethe's judgment upon him would have been quite different.

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THE LIFE AND GROWTH OF WORDS IN THE FRENCH DIALECT OF CANADA.

A Canadian poet sings:

"In the sea-port of St. Malo, 'twas a smiling morn in May,
When the commodore, Jacques Cartier, to the westward
sailed away,"

and since that May-day in the early years of the sixteenth century, there have been many changes in the land which it was his good-fortune to discover, and which was afterwards colonized by the hardy peasants of north-western France. The *Relations* of the Jesuits, the narratives of Champlain, Lescarbot, Le Clercq, and other less-known chroniclers, tell of a time of adventure and peril, of grand aspirations but dimly realized. Donnacona, Domagaya and Taiguragui are forgotten, or live here and there in story, while their race is swiftly passing away, blighted by the civilization of the whites and its attendant evils, or mingling with the race of the conquerors and so perpetuating their blood for a few centuries more. No portion of the study of Canadian-French life and history can be more of interest than the investigation of the changes which their speech has undergone in the course of more than three centuries of varied progress and development. It is not intended here to cover the whole ground of Canadian-French linguistics, but to discuss briefly one of its many aspects. In his useful little book, 'La vie des mots étudiée dans leurs significations' (Paris, 1887), M. A. Darmesteter treats, with special reference to French, the logical, psychical, historical, social and physical

causes which bring about modifications in the senses and meanings of words, together with the questions of linguistic contagion, reaction, and the struggle for life that is ever going on among words, in which the fittest survive as determined by adaptability to environment. Nowhere, perhaps, are these laws of the life and growth of verbal significations better illustrated than in French-speaking Canada; nowhere else, indeed, has the necessity for modification been greater, since here the circumstances attendant have been such that variation has been the inevitable result. The Picard, the Norman, and the Breton, settling upon the banks of the great St. Lawrence, found themselves, in all truth, in a new world. Around and about them a new fauna and a new flora, in many respects at least, and to preserve their lives and build up a new France they had, many of them, to devote themselves to pursuits and industries different from those which they had followed in their mother-land across the seas, their *sprachgefühl* was quickened and called again to life, new words arose and old ones clothed themselves in meanings they had never had before, while Old French words, preserved by the conservatism of agriculture or of religion, linger still beneath the shadow of Cape Diamond or in the valley of the Gatineau, long after the French Academy has ceased to include them in its great dictionary.

Among some African and American primitive races there is a curious practice in vogue of removing from the vocabulary of the tribe a word resembling in sound the name borne by a chief lately deceased. Akin to this fashion is the habit of dropping a word, the signification of which is associated in the minds of those using it with some disagreeable or unfortunate event. Modern tongues afford numerous examples of such tabooing. Let me cite a very curious one from Quebec. M. P. A. de Gaspé tells us ('Le Chercheur de Trésors,' 1878, p. 19) that the *habitants* (*paysans*, their countrymen of Old France would call them) never say *entrez!* or "come in"! but always *ouvrez!* or "open the door"! the reason for this he states thus:

"Les cultivateurs canadiens ne disent jamais *entrez*; mais *ouvrez*. Cet usage est fondé

sur une vieille légende qui rapporte qu'une jeune femme ayant un jour répondu à quel qu'un qui frappait; 'entrez,' le diable entra et s'empara d'elle."

We see here how a word died; let us now look into the birth of one. In the region of the Saguenay, for many years in the present century, one Peter McLeod, a Scotch *métis*, or half-breed, was a prominent figure. He was particularly well-known in the lumbering districts, and when the firm of Price Brothers at Chicoutimi, instead of paying their employés in cash, issued to them from their store notes for sums varying from five cents to five dollars, valid only in the Saguenay country, the necessity arose of coining a new word. There was no delay. Remembering *Peter McLeod*, the ingenious French-Canadians termed these notes *pitons*. As M. Buies, who gives an interesting account of the incident, remarks: "From *Peter* to *Piton* is only a step; the transition is easy. It is not giving names that embarrasses the French-Canadian."

But to proceed to the more detailed discussion of the subject. When the immigrants from France arrived in what is now the Province of Quebec, they found in possession of portions of the country Indians of two distinct linguistic stocks, the Iroquoian and the Algonkian. It was but natural for the newcomers to adopt many words from the vocabularies of the aborigines, as is bound to be the case where one people intrudes upon or incorporates another. These words of Indian origin are mostly Algonkian—kin to the speech of Pocahontas, King Philip, and Tecumseh—and have generally retained the significations which they possessed in the languages from which they were originally taken. Of animals the *carcajou* (*Gulo luscus*), the fisher or *pékan* (*Mustela piegan*), the *wapite* (*Cervus canadensis*) and probably also the *caribou* (*Rangifer canadensis*); of reptiles the bull-frog or *wawaron* or *ouaouaron* (an Iroquois word); of fishes the *toulibi* (*Coregonus quadrilateralis*), the *ouinaniche* (or *ouananiche*), or land-locked salmon (*Salmo amethystus*), the *achigane* or black bass, the *maskinongé* (*Esox estor*); of birds the *cacaoui* or *cancanwi* (*Harelda glacialis*); of plants and fruits the *pembina*

1 'Le Saguenay' (1880), pp. 110-111.

(*Viburnum edule*), the *sacacomí* (*Uva-ursi arctostaphylos*), the bear-berry or *mascouabina*, the cranberry or *atoca* (*Viburnum oxycoccos*), the *sawoyan* (*Coptis trifoliata*), the *tamarac* (*Larix Americ.*), the hickory or *pacane* (*Carya olivaeformis*)—all these and others have retained their aboriginal names. By way of the English of the United States have come into French-Canadian a number of words of ultimate Indian origin; for example, *mocassin* (the feminine form *mocassine* also occurs), *ouigouam*, *squaw*, *succotash*, *soupâne* (porridge; the *suppawm* of New England), *tomahawk*, *totem*, *wampum*. Other words derived directly from the Indian dialects are: *babiche*, a leather or eel-skin thong, *manitou*, spirit, *génie*, *maskèg*, marsh, swamp, *micoine*, *micouaine*, *micouane*, *micouenne* (all these forms are in use), a wooden spoon, *mitasse*, leggings, *nagane*, cradle, *nigogue*, fish-spear, *ouache*, *ouage*, *ouiche*, *watch*, the house of a beaver or muskrat, *ouragane*, a vessel or dish of birch-bark, *pémican*, the well-known preparation of dried beef and grease—the staple food of the old *voyageurs*, *sagamité*, a species of porridge, *tabagane*, *tabogine*, *tobagane* (our *toboggan*), *watap*, root of pine or tamarack, *apola*, a sort of stew, etc. From the West Indian and South American tongues Canadian-French has inherited several words in common with French Spanish and English: *canot*, *pirogue*, *pagiae* (paddle), *tabac*. The word *tabac*, although now recovering its status, was threatened at one time with extinction by *pétun*, a word of Brazilian origin, found in seventeenth century French, which had as derivatives *pétuner*, to smoke, *pétuneux* or *pétuneur*, a smoker, *pétunoir*, a tobacco-pipe. To the French-Canadian *patate*, or *patake*, as it is often pronounced, replaces *pomme de terre*, having lost the old meaning of "sweet-potato." *Savane*, which is probably of native American origin, signifies in Quebec a swamp rather than a meadow or plain, as in French and Spanish. Here too, *boucane* and its derivatives possess a breadth and also a limitation of meaning not peculiar to them in the French of France. *Boucane* signifies "smoke," while *boucanière* is applied both to the burning coal areas of northern Canada, and to a "smoke-house" for drying meat.²

² The subject of "Indian Words" in French-Canadian

There is another class of intrusive words, which cannot be treated of here, namely, words that have crept into the French-Canadian dialect from the English spoken in Canada and the United States. Perhaps the most important influence excited by the speakers of English has been in forcing a changed meaning upon words which are perfectly French in form and previous signification; for example, *trouble* (in the sense of *peine*), *notice* (for *avis*), *rappeler* (in the sense of *rapporter*, in speaking of a law), *supporter* (for *appuyer*), and a host of others in more or less common use. The contact of French and English has been studied at length by Prof. Elliott,³ and as this aims at no more than a brief discussion of that part of the language which is essentially French, though not the French of France this passing reference to the English element must suffice for the present.

Let us now for a few moments visit the region of the Gulf of St. Lawrence with its fishing and hunting industries. On the littoral of Quebec and New Brunswick, in the Magdalen Islands, in the isles of Miquelon, Langley and St. Pierre, sole remains of the French colonies in North America, the student will find ample material for philological investigation. The flat-boat used by the fisherman of Miquelon and the French shore of Newfoundland, called in Quebec *un flatte* is here termed *ouari* (probably from English *wherry*); the fish employed for bait is *boitte* or *bouette*; a tin fish made in imitation of the caplin and employed in cod-fishing is known by the expressive name of *le faux*, while at night this staple fish, as well as the squid, here called *encornet* (horned), is taken by means of an instrument termed *turlutte*. The enumeration merely of the terms used in the preparation of the cod (still called *molue* by some), from the time it is *piquée* (ripped open, *éventrée*), placed on the *chaffauts* (stages on piles, half in the water), where it is beheaded, then taken to the *vigneaux* or *vignots* (long moveable platforms of branches), till it appears in its exportable state, would take up more space than is at my disposal. The eggs of the has been treated at length by the present writer in *American Notes and Queries* (Philadelphia), Vols. i, ii, iii, also by Prof. A. M. Elliott in *Amer. Journ. Philol.*, viii, 133-151, 338-342.

³ *Amer. Journ. Philol.*, x., 133-158.

cod used in France as baits for sardines, are called *rogne* (the same word as our English *roe*, which was formerly spelt *roan*). When it is desired to make cod-liver oil, a sort of inverted cone is built of boards, over a large vat sunk in the ground, and upon it the livers of the fish are heaped up. The bottom of the structure is perforated, and it bears the curious name of *cageot*.

In this region too we find many interesting names of birds and fishes: *moyac*, *garrot*, *cacaoulte* (evidently a variant of *cacaoui*, mentioned above), *macreuse*, *pigeon de mer*, *bacayère*, all species of ducks; *flétan*, a sort of flat-fish; *chat-de-mer*, a species of eel-pout; *poisson armé* (*Lepisosteus longirostris*); the *goget* (French *barbeau*), a species of mullet, known on the coast of Gaspé as *choque-mort*, an entirely different name; *gibbar* (*Orca gladiator*); *le coureur*, which name the fishermen of Quebec have given to the short-nosed sturgeon (*Acipenser brevi rostris*). The Sable Island "bloaters" are called *soufflé* and the Labrador herring *poulis*. Here the white whale is termed *marsoquin*, not the porpoise, while to the *phocera communis* the name *poursil* or *pourcil* is given. The seal is generally known as *loup-marin* or *veau-marin*; to a species which frequents the harbors the fishermen of the Lower Saint Lawrence have applied the expressive term *loup-marin d'esprit*, while another species (*Phoca greenlandica*) is called *le brasseur*.

Two words, however, in use in the Gulf region merit special mention. At St. Pierre the snow-storm brought on by the winds from the north and north-east is termed *poudrin*, a word closely related to *poudrerie* of Quebec and the North-West, a beautiful expression applied to the snow-flurries caused by high winds. *La poudrerie* is the word of which M. Oscar Dunn in his 'Glossaire Franco-Canadien,' says: "Le mot est pur franco-Canadien, et c'est le chef-d'œuvre de notre langue." In St. Pierre and Miquelon we find also the word *sapinette*, which in French should signify "little fir" or something of the sort (compare *épinette*), but which by a curious turn of the linguistic instinct, means "spruce beer."

The bird-names of the Province of Quebec are full of interest, for here, perhaps, the *habi-*

tant is seen at his best. In his works on the ornithology of Canada, M. C. E. Dionné⁴ has recorded for us a number of the more common French Canadian bird-names. In Cartier's account of his voyages, there is mention of birds, which he says "we called *godets* and *margaulx*," and it is curious to find these names preserved in the language of the fishermen and *habitants* of the Gulf as *godets* and *margots*, species of sea-birds. The *margot* or *margau* is now the gannet or solan goose (*Sala bassana*), also termed *le fou* (in the dialect of Ions in Isère, it is the pie that is called *margot*); the *godd* is the penguin or razor-billed auk (*Alca torda*). The names *moyac* (or *mouniac*), a sort of eider-duck (*Somateria mollissima*), *quac* (or *couac*), night-heron (*Nyctiardea grisea*), *corbigeau* or *corbiveau*, a species of curlew (*Numenius hudsonius*), go back at least to the seventeenth century as they are found in writers belonging to the early years of the eighteenth. In France *outarde* signifies "bustard," but in Canada *outard*, *outarde* or *outarte* denotes the Canada Goose (*Bernicla canadensis*) the young of which are termed *pirons*. Hennepin, in 1688, however, speaks of "outtards ou coqs d'Inde." Other names of sea-birds are *marquette*, guillemot (*Uria ringvia*), *huard*, loon or great northern diver (*Colymbus torquatus*). Some names are known only in a limited area of the Province. Thus, on the lower St. Lawrence the hunters term the golden-eye duck (*Bucephala clangula*) *pisque*, while in the vicinity of Quebec and Sorel the prevalent name is *canard caille*; in certain parts of the north shore of the river the name *basque* is given to the velvet-duck (*Eidemia velvetina*), while the name *alouette* as applied to various species of snipe, not larks, as in France, is particularly well-known in the vicinity of the city of Quebec, where in August occurs what is termed *la grande mer des alouettes*.

A rather peculiar creation is *canard branchu* the name (found in Charlevoix in the year 1744) given to the wood duck (*Aix sponsa*) from the fact that these birds are accustomed to perch upon the branches of trees, as indeed is hinted also by the common English name.

⁴ 'Les Oiseaux du Canada' (1883); 'Catalogue des Oiseaux de la Province de Québec' (1889).

There are a number of names which in Canada denote birds unlike in species those to which they apply in Old France. The song-sparrow (*Melospiza melodia*) is called *le rossignol* (nightingale) and the bay-winged bunting *le rossignol des champs* (*Fringilla graminea*). The name *ortolan*, which in French of France seems limited to the *Emberiza* is here given to the shore-lark (*Eremophila cornuta*). Other interesting names are: *le pétit pissous*, a sort of linnet (*Fringilla linaria*); *goglu*, the bob-o'-link, or rice bird (*Icterus agripennis*); the *cossade*, a sort of marshhawk or buzzard (*Falco hudsonius*) the *émerillon* or sparrow-hawk (*Falco sparverius*); and the *tourte* (not *tourtre*) by which name the wild pigeon is universally known in French Canada (analogous is *marte*, marten, which in France is *martre*).

Name-giving by color has always played an important part in ornithological nomenclature. In Quebec we have: *Poiseau jaune*, the summer warbler (*Sylvia citrinella*), a term applied also to the American goldfinch (*Fringilla*); *Poiseau rouge*, the purple finch (*Fringilla purpurea*); *Poiseau blanc*, the snow-bunting (*Emberiza*); *Poiseau gris*, the chipping sparrow; *Poiseau bleu*, the indigo-bird, known also as *le ministre*; *Poiseau bleu et roux*, the blue-bird (*Sylvia*); *cou blanc*, the ring-necked plover (*Tringa hiaticula*); *perdrix blanche*, the rock ptarmigan (*Lagopus rupestris*), also the willow ptarmigan (*Lagopus albus*); *canard gris*, the gray duck (*Chauleasmus streperus*).

Of names given to birds on account of their notes there are many in Quebec. The most beautiful of all is *la flûte*, the wood-thrush (*Turdus melodus*), which every child knows. Other more or less onomatopoeic names are: *le chat* (also *merle chat*), the cat-bird (*Mimus carolinensis*); the *pipi* (or *pipit*), also called *alouette pipi*, the titlark (*Anthus spinoletta*); the *siffleur*, or white-throated sparrow (*Zonotrichia albicollis*); *piou-piou*, the tawny thrush (*Turdus Wilsonii*); *tri-tri*, the king-bird (*Tyrannus carolinensis*), *quac* (or *couac*), the night-heron (*Nyctiardea gardeni*); *kakawi* or *cacaoui*, the long-tailed duck (*Harelda glacialis*); *bois-pourri*, the cuckoo. *Cacaoui* and (possibly) *tri-tri* are of Indian origin ultimately.

The night-jar or whip-poor-will (*Caprimulgus*) is given the curious name *pomme-pourrie* (rotten wood).

There are not wanting many apt descriptive names and names given on account of resemblance, real or fancied with other things. Of such may be cited: *le roi des oiseaux*, the appropriate appellation of the scarlet tanager (*Pyrranga aestiva*) with its magnificent plumage; *le récollet*, as the cedar-bird (cherry-bird) is termed by reason of the similarity of its crest to the capuchon of the *Récollet* monks; *carouge commandeur*, the red-winged black-bird (*Agelaius phoeniceus*); *pigeon de mer*, the black guillemot (*Tria grylle*); *perroquet de mer*, mormon aretica; *canne de roche*, a species of duck (*Histrionicus torquatus*); *bec-scie* or *becci*, another duck (*Mergus merganser*); *pique-bois*, the hairy wood-pecker (*Picus villosus*). To the golden wood-pecker (*Colaptes auratus*) the curious name *poule des bois*, or wood-hen is given, while the golden-winged wood-pecker (flicker, highholder) is known as *pivart*.

Having dwelt at some length upon names of birds let us now turn to those of animals. In the works of La Hontan (in 1704) and other early travellers we meet with the expressive term *bête-puante* applied to the skunk (*Viverra mephitica*), which is still in use along with *putois* and *enfant du diable*. Of early occurrence also is *suisse*, a name given to the chipmunk (*Sciurus striatus*) from the resemblance of its body to the striped guards (*Suisse*, that is Swiss) of the Pope. With the *habitant* of Quebec the *chat sauvage* (or rather *chât savâge*) is not, as one might expect, the lynx, or wild-cat, *loup-cervier*, called sometimes *pichou* (a word derived from an Algonkian Indian dialect), but the raccoon (*Procyon lotor*). The wood-chuck or ground-hog (*Arctomys pruinosus*) bears the name *siffleur* (more often *siffleux*) or "whistler."

The great lakes and fresh water ways of eastern Canada and the great North-West abound in fish for which new names had to be found. As pointed out above, many Indian words were appropriated, some of them quite early in the history of the country, *achigane* (black bass) dating from before the time of Hennepin (1688). Some of the most interest-

ing of French Canadian fish-names are the following: *Carpe blanche* (*Catastomus hudsonius*); *carpe-rouge* (*C. fosterianus*); *doré* (pickerel); *poisson blanc*, a word dating back to the seventeenth century, the white-fish of the lakes (*Coregonus albus*); *poisson bleu* (*Coregonus signifer*); *crapais* or *crapet*, the sun-fish (*Pomotis vulgaris*); *le gros bossu*, sometimes applied to the black bass; *crapaud de mer* (*Cottis hexacornus*), a species of bull-head; *l'inconnu*, a sort of salmon-trout (*Salmo Mackenzii*). The two words *picconu* (or *picconoo*), the name of the *Catastomus leseurii*, and *laquêche* or *nacache* (*Hyodon clodalis*) are of very uncertain etymology. The perch is called *la perchotte* or *la perchaude*, which latter becomes by folk-etymology *la perche chaude*.

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TARABIN-TABARIN.*

III.

THE derivation of *Tabarin*, assigned and accepted almost unquestioningly since its appearance, has been from the word O. Fr. *tabar*, *tabard*, *tabart*, Eng. *tabard*, O. G. *tabert*, *tappert*, M. H. G. *taphart*, *taphart*, Holl., *tabbaart*. But the G. is from the Fr. and Italian *tabarro*, Sp. and Port., *tabardo*, *tavarro*, while Kymric has *tabar* and Middle Ages Grk. *ταμπάριον*. The definitions are almost as numerous: "a sleeveless coat" (Skeat); "a coat," "a cloak," "a jacquet"; Cotgrave says: "a long riding cloke or garment"; others, "short"; Littré says: "of green serge." Villon's reference would settle it

"Et a chacun un grand *tabard*
De cordelier jusques aux pieds,"

were it not that nobles and heralds certainly wore it short. As far as *Tabarin* himself is concerned we are told in c. 24 of Daniel Martin's 'Parlement Nouveau ou Centurie interlinéaire de devis facetieusement sérieux et serieusement facetieux,'¹ where *Tabarin* is taken as the type of the charlatan: Pourquoy l'appelloit-on *Tabarin*

* In Vol. ix, No. 1, col. 17, read: "genius of *farce*" and "That T₁ and T₂ are the same word is not provable."

¹ Quoted on p. ix of Tabarin's 'Œuvres,' vol. i.

"Parcequ'il avoit un mantelet (qu'on appelle *tabarino* en italien, de *tabarro*, manteau) avec lequel et son fantastique chapeau il faisoit mille singeries."

In this we have the usual and unsupported evidence, even if it be contemporaneous. The seventeenth century mind did not reason accurately on grammatical and historical things. It may have made, as the English did in the case of *Tabarder* (a Queen's College, Oxford, scholar), the *Tabardus* of Low Latin (see Du Cange, 'Gloss. Med. et Inf. Lat.') into a lengthened form with suffix *-inus*. In this the *d* or *t* would have been dropped. But by this process of "affublement" of a termination *-inus* we may be allowed to add it just as well to any other suggestive root. The whole question, if we dispute the origin of the word as assigned, hinges upon this point of the dress. That, according to Diez, *Tabar* itself may have come from *tapis*, *tabis* (Fr.; lt. *tabi*; cf. *tapestry*, *tabby*, etc.); and that thus, we add, a connection might have sprung up between variegated coloring and its wearer, and been suggestive of the clown, party-colored garments and 'popular' theatricals, cannot hold in this case, for we know that *Tabarin* was dressed in white. But was or would the cloak, *tabar*, have been the striking fact in *Tabarinic* representation? Let us see. In the first place, in the very construction of the original theatre, as is evidenced by the word and the pictures of *treteaux*, the stage must have been small, narrow, scarcely more than the width of the street at whose angle it was originally placed for purposes of background. Even transferred to a public square, as can be seen at any provincial fair in France at the present time, the width would not be much greater. Nor would the *tabar* represent much or aught dramatic or amusing to the popular mind. It had been at first the garment of both men and women. As the frock of the peasant, it was nothing new. As the nobleman's or herald's habit, it had aristocratic pretensions or suggestions utterly out of place on such a stage or in the kind of plays presented there. Nor is there any proof that the 'trickery' of these charlatans was that of the magician needing a cloak, large or military, for covering sleight-of-hand or paraphernalia, and whose